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Einführung in den Socialismus. By RICHARD CALWER. Leipzig: Georg H. Wigand, 1896. Small 8vo. pp. x + 232.

AN elementary text-book in socialism written by a socialist and primarily for the instruction of adherents of the socialist creed is not altogether a new departure in literature, but there are few efforts of the kind which are on the whole as acceptable and effective a presentation of their subject as this. The immediate aim of the book is to combat the spirit of petty personal and local interest which is becoming a hindrance to effective co-operation for the larger and remoter ends of the socialist movement in Germany. At the same time it is not a controversial work. Its purpose is sought to be accomplished by so explaining the meaning and trend of the socialist movement as to leave no legitimate ground for the tendency which it deprecates.

That the author is a Marxian goes almost without saying; but his Marxism is of a greatly modernized, softened, conciliatory kind. It is a doctrine of economic evolution, or perhaps better of social evolution primarily on an economic basis, but a doctrine in which the "materialistic theory of history" is no longer obtrusively present in the crude form at every step, although it still remains the fundamental premise. There is no hint of the catastrophic method of reform, nor is there any urging of revolutionary measures. The industrial evolution, we are told, is visibly furthering the socialization of industry day by day. And this not only at certain points,—in certain salient features to which socialistic writers have been in the habit of pointing as evidence of the approach to socialism,—but in all branches of industry, including agriculture, which most socialist teachers have hitherto been content to pass over as a "backward" industry somewhat doubtfully to be included in the scheme for immediate socialization. A characteristic instance of Mr. Calwer's ingenious use of everyday facts in support of this thesis is his pointing out (p. 71) that all statistical determination of industrial methods and of the extent and range of the production and consumption of industrial products contributes to make an eventual collective control of these branches of industry easier. Not only the collective organization of industry under the direction of trusts and syndicates, therefore, but all canvassing of the markets and the industrial situation, by trade journals as well as by students of practical economics, is labor in the service of the socialist movement.

But while the evolution of industry, it is claimed, assures the rapid

and inevitable socialization of industry, these mechanical facts and technological events do not immediately or of themselves afford the basis for that growth of institutions which the socialist republic involves. The institutions of the community, whether socialistic or otherwise, rest on psychological ground. The material situation, the state of industry and the arts, may condition the growth of institutions in accordance with the materialistic theory of history, but these material circumstances of environment and of industrial organization and methods control the growth of institutions and social structure only as they affect the individual's habitual view of things. This psychological factor which is to afford the motive to socialistic reconstruction is conceived in quite modern terms. The discontent of the modern laborer, which is to work out the revolution, is no longer conceived to be of the nature of a calm resolution the outcome of dispassionate ratiocination. It is bluntly recognized (pp. 138-142, 159, 163) that this motive force is simply sentiment and is closely akin to envy, its basis being chiefly an invidious comparison of the laborer's lot with that of the propertied classes. The decisive fact is the distastefulness of the laborer's social position as compared with his employer. Improvement in material comfort measured in absolute terms counts for very little. "You may feed the laborer well, you may clothe him decently, you may provide him with a modest dwelling, in short, you may keep him as a well-to-do man keeps his domestic animals—still the laborer will not be beguiled into overlooking the fact that his place in life is determined by accidents and circumstances which do not permit him to lead the life of a man" (p. 139).

The exposition (Part III) of the aim and methods of the socialistic movement is also temperate and conciliatory in tone, though it leaves no doubt as to its radical character in substance. It deprecates all violence, and even enters a caution against the free use of what a socialist would consider peaceable and legitimate measures, such as strikes and boycotts. "Socialism is essentially a peaceable development of a struggle between different interests . . . and so long as the socialists are a minority and the industrial situation is not yet ripe for the socialistic régime, so long the socialists must yield, willing or unwilling, to the majority—to those that hold the power. But the time is coming when the majority of the people will be on the socialist side, and then it will depend on the ruling class, which will then have fallen into the position of a minority, whether they are wise enough and shrewd enough

to let the further development of the nation's life go on undisturbed or not" (pp. 218, 219). The militarism of European countries is decried as inconsistent with the socialistic evolution, not because war as such is to be deplored, but because war and armaments weaken a nation industrially, and hinder the process of industrial evolution. While no speculation as to the "future state" is indulged in, some reference is made to the probable future of certain institutions and to the attitude of the socialist toward these institutions. So, for instance, (pp. 203-4) socialism is said to hold an entirely neutral position with regard to religion, but this is uttered with an evident conviction that the church and the creeds are alien to socialism and irreconcilable with it in detail. Similarly, socialism is not unpatriotic, although it is international, but the patriotism of the German socialist is in abeyance through the government's fault rather than his own. Little is said about the family, but it is plainly implied that the traditional form of the family is in an advanced stage of obsolescence so far as regards the working classes. It is conceded that the marriage relation at present sanctioned by the law may for the present and for an indefinite time to come be the form best suited for the well-to-do classes.

T. B. VEBLEN.

L'Économie de l'Effort. By YVES GUYOT. Paris: Armand Colin et Cie., 1896. 12mo. pp. x + 320.

THIS work comprises a series of lectures delivered before the free College of Social Sciences in the period between the months of December 1895 and March 1896. In these lectures an attempt is made to treat of the fundamentals of economic science in a succinct manner. And to this attempt M. Guyot brings all that clearness of expression which is such an eminent characteristic of French writing. In the clear restatements of the author, however, nothing new appears. It is the standpoint which he occupies that especially attracts attention. It is refreshing in the present day, when the extension of government interference has won if not confidence at least toleration, to come across a writer who is a frank individualist. In developing his fundamental thesis, that the fitting economic ideal is to obtain the maximum of production and useful effect with the minimum of effort, he states a proposition which assuredly challenges the assent of all, but which in his handling of it gives an opportunity for making an attack on social-